The Court of Curiosities,

And the Cabinet of

RARITIES

With the New Way

Of WOOING

This may be Printed, R. P.

Printed for *P. Brooksby* at the *Golden Ball* in *Pye-corner*.

The Court of

Curiosities,

OR, *The New way of*

WOOING:

And the Cabinet of RARITIES, &c.

Containing *Rules* and *Directions*, for the most exact and courtly manner of Behaviour towards Superiours, Equals & Inferiours, as how to enter a Room or other place, to pay a Respect, or make a Complemental address with suitable expressions upon those and such like occasions; indifferent to either *Sex*, *&c.*

AS ALSO,

The Art of making Love, and how to know when one is beloved and the means in that Case to obtain ones desire. Set out with Pleasant New Songs, Complemental Expressions, Letters & other pretty conceits.

To which are added choice *Rules* and *Directions* for Carving Flesh and Fowl; As also to order Fish and to know the best part of any of them.

Together, with the Signification of *Moles*; Interpretation of *Dreams*, and choice Rules of *Palmestry*, or the way of knowing good or bad Fortune in man or Woman, by the Lines, & marks of the Hand, *&c.*

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THE Court of CURIOSITIES, OR, The Cabinet of Rarities.

With the New Way of Wooing, &c.

The Introduction.

AS Knowledge and Underſtanding are the greateſt Ornaments: In like manner ought they to be prized and improved to advantage, nor can they be attained to, without care and diligence; and in this Caſe, divers things are to be conſidered: but not to go from the intended Subject. I ſhall proceed to lay down ſuch choice Rules and Inſtructions, as will be wonderful uſeful and profitable to Men or Women; but eſpecially to the youngeſt ſort, and firſt as to Carriage and decent Behaviour with Expreſſions ſuitable on ſundry Occaſions.

CHAP. I.

How a Youngman or a Maid ought to behave themselves in entring a Room or other Place to pay respects to their Superiours, &c.

AS good Breeding greatly sets of the Person of a Youngman or a Maid; so it ought to be observed by them on all occasions; and for those that do not understand the true Grounds of *Dancing*, to enable them herein, let them observe these following RULES.

A Youngman, upon ent'ring the Room where his Superiours are, ought with his Hat in his hand or under his arm to make his approach, and at some distance, setting one leg a little before the other, bend his Body without moving his Feet, then advancing three steps do the like, waving or turning his head in bending that he may seem to pa his Respects to more then one that's in the place then advancing to the Party to whom he intends to speak, upon a third Congie, looking steadfastly, he may express himself as the occasion requires: If only in a Complement to a Man thus, *Viz. Honoured Sir, thus low I bend to kiss your hand, and return you many thanks for permitting so great a Favour to him who is yours to serve you in*

what he may; (*or thus*,) *Sir I am extreamly happy in having this opportunity to pay my Reſpects to a Perſon of your Worth: and return you thanks for the many Obligations you have laid upon me.* Or the like, as the Quality, Place and Occaſion does require; and ſo to proceed to other diſcourſe. Stand ſtill with your Hat under your arm, or retire in the manner you advance. If it be to a Gentlewoman obſerve the ſame Rule differing only in your Expreſſion and offer a modeſt Salute, if you may do it without offending, and that muſt be on the right Cheek for in ſuch Caſes to kiſs the mouth that's too vulgar, your Expreſſions may be theſe or ſuch like:

Madam, I am the admirer of your Vertues, and therefore thus humbly intrude to tender you my Service; *Fair Miſtreſs, pardon my boldneſs that I thus approach, your Vertues and Beauty attracted me to beg the favour of being numbred amongſt your admirers*; or ſo forth: for in this Caſe there can be no certain Expreſſions ſet down, the Cauſes of the Addreſſes being ſo various.

If a young Gentlewoman approach her Superiours, ſhe muſt approach by Curtzying, bending her Body a little forward and then drawing it backward her Head being kept

upright and her hands placed decently before her and by three Curtzies make her approach stooping a small time at each, casting her Eyes somewhat downward, which will set her off with a modest Grace, and if it be to Men she approach; let her not speak first, unless she have some Message to deliver or some Request to ask; which when she has done, let her stand or retire in the same manner, unless she be desired to sit, but if to Women she may pass a Complement as the occasions requires.

As for our Equals we must use them with all the obliging Terms of modesty and Civility as not to put our selves before, nor do any thing, whereby they may suppose themselves wronged or affronted: and use towards them such obliging Offices of Kindness that by your Humility, you may gain a good Esteem: be not in this Case too Familiar nor too reserved, but in all Cases hold a *medium* or middle.

To Inferiours be Charitable and Respectful, flying Pride or Contempt by all means doing them all the good Offices you can; both upon your own account and by interceeding on their behalf with others, in whose power it lies, and in so doing you will gain a good repute.

CHAP.

CHAP. II.

Directions for Behaviour, and the management of Diſcourſe, and at the Table before their Parents or Strangers, &c.

LET a Youngman or Maid, in his or her Diſcourſe, be ſparing; eſpecially the latter, leaſt by over-laviſhneſs or ſpeaking unſeaſonably, they be counted impertinent and troubleſome to thoſe to whom they direct it, and in any wiſe be cautious how they extol themſelves and their Abilities, but ever leave that to ſome other: Let them not be effected with their own diſcourſe or laugh at a Story they tell themſelves if they can avoid it, nor be ſeen upon any occaſion to be given to unſeemly or overmuch laughter.

Above all, let them be reſpectful to their Parents, and when they come to the Table ſeat themſelves laſt in a place ſutable to their degree, not contending therein, nor ſeeming diſſatisfied, though they ſit below their inferiours. And if they Carve, ſerve themſelves laſt; but if Carved to by others, reſt ſatisfied with what is dealt 'em; and if at any time they find a convenient Opportunity to begin a Diſcourſe, let it be about innocent matters and ſuch as by Reflection or otherwiſe, will give no offence to the Company.

CHAP. III.

Directions for making Love, and how to know whether one is beloved, and to obtain the Party deſired, &c.

IN Caſe of Love, our Youth after he has fixed his mind upon the Virgin he can fancy, muſt, e're he lets her know his Paſſion or that lets it take too deep Root, find by obſerving or diſcourſing her, whether her Heart be not inclined another way too much to be recalled, leaſt in ſuch a Caſe he deſtroy his own Quiet, and this may be done by obſerving the motion of her Eyes, for if your Miſtriſs when you diſcourſe with her, look downward or careleſly caſt her eyes another way, ſeeming reſtleſs and uneaſie, yet now and than caſt forth a ſigh unwittingly, her heart and mind is at that time ſomewhere elſe, and ſhe is as deep in Love with ſome other, as your ſelf is or may be with her: or if ſhe ſeem careleſs and reſerved, putting of your paſſion Story with ſome other Diſcourſe of a contrary Nature: then is ſhe cold I deſire, and will not ſoon take *Cupids* fire, yet by ſeaſonable addreſſing and obliging Courtſhip, may be ſoftned and brought to a Complyance.

Again, if you would know when your Miſtriſs oves you, though ſhe will diſſemble her paſ-

paſſion by her Carriage and proteſt the contrary with her Tongue: look ſteadfaſt on her and take notice of her Eyes for they ſilently ſpeak the language of the Soul and cannot eaſily diſſemble, if with them ſhe ſteadfaſtly gazes on you; inſomuch that they ſparkle on you by turns and at other times ſeem cloudy, as alſo to ſhut as though dazled or weakned with too much ſteadfaſtneſs or that ſpeaking ſuddenly ſhe ſtammers or miſſes of a ready deliverance of Words, and that her bluſhes come and go, then is ſhe in Love, If upon a parting Salute ſhe meets you with earneſtneſs or ſqueezing your fingers hard, preſently ſnatches off or unlooſes her hand, as if ſhe had injur'd her modeſty, then ſhe is in love with you, and wants but an opportunity to let you know what Intreſts you have in her Affections which if you be any thing of a Courtier, you ought to ſtudy, in order to bring it to paſs.

Theſe and many other Symptoms there are in Virgin-Love, yet obſerves theſe Rules, never trouble your Miſtreſs with too early or too late Viſits, nor Attempt to ſurprize her undreſſed or in an unſeemly manner, leaſt you undo all you have done but at a ſeaſonable time: To delight her you may tune your Voice; good Singing, being very acceptable in

in such Cases, and for want of a Song, this may well serve.

A SONG.

To the Tune of, *Joy to the Bridegroom.*

MY lovely *Cælia* whose bright eyes
All hearts at distance do surprize
O smile and save your *Strephon* then,
Who without you must be undone
O *smile*, &c.

O Cure your wounded Shepherds Grief
By smiling him a quick relief
Be kind as you are fair, and he
Will never doubt's Felicity.
Be kind, &c.

As for the Courtships of a Widow young or old, briskness, a prompt ingenuity, a Face not easily to be dashed out of Countenance, are the best proof, nor must you be tedious in your Courtship; for Widows being seasoned for Love entertain it with less fear than Virgins, nor stand upon such nice punctilio's; therefore as this first must be won by obliging Complements and sometimes tedious Service, the latter must be gained by good humour and

and ſeaſonable Careſs, without omitting any opportunity to clap up the Match, and for her diverſion this Song may be apt enough.

To the Tune of, *the well approved Doctor.*

IN faith my dear *Silvia*,
I tell you I love
Believe me, you'l find
that I conſtant will prove
O doubt not my deareſt
to give me thy hand
Since all that's about me
is at your command.

As for quaint Complemental Expreſſions, theſe on fit occaſions may ſerve.

Madam, your Eyes enthrall my Heart, and make me your ſlave.

Fair Lady, what ſhall I ſay to gain belief that I love you? be witneſs your ſelf and all that is good in you.

Madam, I am your Creature and live but by your ſmiles.

Beauteous Miſtreſs, pitty a Languiſhing Lover who ſcarcely dares tell his pain leaſt you ſhould frown him death.

As for a Letter you may frame it thus.

To his admired Miſtreſs,

FAireſt of Creatures, being made a Priſoner to your beauties and many ſingular vertues, and not having the opportunity, or to ſay rather the boldneſs to tell you it in perſon, I have preſumed to addreſs your fair hands with this Paper, as the Interpreter of the mind; intreating you out of that tender Compaſſion you have ever expreſſed for afflicted Mortals, to ſend him a Cordial, though it be but Hope to give ſome eaſe to a feavouriſh Soul, that meditates on you next Heaven, and the Obligation will revive him who is your languiſhing ſlave to wear the ſoft Chains of your Love. *P B:*

To which an Anſwer may be thus framed.

SIR,

I Received your Letter, the Contents of which, are as ſtrange to me as your ſelf and therefore know not how to return an anſwer to your ſatisfaction, but that I am compaſſionate to thoſe that are in affliction aſſure your ſelf, and ſhould be loath to be the occaſion of your ſuffering, yet till I know further

ther muſt remain a friend to my ſelf, and no enemy to you. *A. G.*

THus Love and Courtſhip brought is to an end,
And now to other things my Pen I bend,
Which may as uſeful prove, if not exceed
Then to be ſatisfied, good Reader Read.

CHAP. IV.

Rules and Directions for Carving Fiſh or Fleſh, after the Courtly manner: as alſo what relates to Fiſh, and the choiceſt part of either, &c.

SInce the managing of a Feaſt, is in many caſes, as difficult as Marſhalling of Armies; I have thought fit to give a brief Account of it: as alſo of carving, and of the beſt pieces, in caſe of difference of Perſons in Reſpect and Quality: which, take as followeth.

As for the Fleſh, Fiſh, Fowl, *&c.* They are to be obſerved, as they are in ſeaſon, in the firſt and ſecond Courſe, each month amongſt the Curious, differing in that particular; where-

wherefore ſuppoſing all things plentiful o
the Board, and in good order ſerved wit
their particular Sawces, a thing too long t
be inſerted; I proceed to give directions fo
Carving, a thing wonderful neceſſary an
commendable, and though in Butchers Mea
there is no Maſter-piece required in Carving
yet obſerve to cut a Loin of Veal in the mid
dle and give the Nut-piece to thoſe you moſ
eſteem.

In boiled or roaſted Beef, the part interli
ned or interlarded with Fat, is moſt accepta
ble.

In a Leg of Mutton, thruſt your Knife
conſiderable depth, and begin to cut it from
the handle on the inſide as if you were about
to ſplit it in the Joynt, and on the other ſide
there is a little bone, which, preſent as the
choiceſt piece.

A Leg of Pork ought to be cut Round, o
the top: and in like manner, a Haunch o
Veniſon.

A Sholder of Mutton, muſt be cut Semi
circle, between the Handle and the Flap, o
on the inſide; as for a Rabit or Hare: the leg
and Wings muſt be firſt taken off, and then
cut in two, the back-piece preſented as the
beſt: A Pig muſt be chin'd and plac'd upon
the Sawce, the beſt part of which is reckoned
the Ear or under Jaw.

As

As for Fish, there is no certain directions because they need little Carving; only in *Salmon*, *Sturgeon*, *Pike*, *Carp* and *Codfish*, the head and that part next it, is most approved: wherefore passing them over, I shall come to Fowl, the most curious part of Carving.

The Carving Term of a Swan is Lifting; wherefore if you lift a Swan, slit her right down the middle of the breast, and so through the back from the Neck to the Rump lay the slit side downwards, and set forth your Sawce in Sawcers apart.

To cut up a roasted Goose; rear her and cut fair the Legs, then Belly-piece round, and lace the Breast with your knife, a thumbs breadth from the Breast-bone; and in that manner take off the Wings, raising them cleverly from the Bone, and then proceed to take off the Merrythought; when having cut off the Breast-bone, turn the Carkass up and split it on the Back-bone, take off the Rump and lay them in order.

To cut up a Turky or Bustard, raise the Legs very fair, opening the Joynt with the point of your Knife, yet take not off the Leg, but lace down the Breast on both sides and open the Wings or Pinions, but take them not off; then raise up the Merrythought and lace down the flesh on both sides the Breast-bone, and raise up the flesh called the

Brawn

Brawn turn it out on both ſides, but neither break it nor cut it off; then cut off the Wing pinion at the Joynt next the Body, and ſtick on each ſide the Pinion or Wing, in the place you turned out the Brawn, but cut off the Sharp ends and take the middle-piece that will juſt fit the place: and thus you muſt uſe a Capon, only laying the Gizzard divided in the place where the Pinions of the Turkey were ordered to be put.

In diſmembring a Heron, you muſt take off both the Legs and lace it down the Breaſt raiſing up the fleſh, and taking it off clean with the Pinion, then ſtick the head on the breaſt and lay the Pinion, on the contrary ſide of the Carkaſs, and the Leg on the other ſide, ſo that the bones ends may meet over the Carkaſs, and the other Wing croſs over about the top of the Carkaſs.

To unbrace a Mallard, raiſe up the Pinion and the leg, but take them not off, raiſe the Merrythought from the Breaſt and lace it down ſloapingly on each ſide the Breaſt and turn the back downwards.

In alaying a Pheaſant or wringing a Partridge cut them up as a Hen or Pullet, but if you mince your Partridge, Sawce it with Wine Powder of Ginger and Salt and keep it not on a Chafing-diſh of Coles in the like manner, uſe a Quail.

To

To diſplay a Crane take off his Wings after you have unfolded his Legs, which muſt be done by the body Joynts: then take up his Wings and Legs and ſawce them with powder of Ginger, Muſtard, Vinegar and Salt.

And thus have I ſhewn you the difficulty of Carving ſuch Fleſh and Fowl as requires; as for what remains of leſſer moment I leave to your Diſcretion and proceed to other Curioſities.

A TREATISE

Of MOLES;

OR, *An account of their ſignification on the Bodies of Men or Women, relating to good or bad Fortune.*

A Mole on the right ſide the Forehead, near the Eye-brow, ſignifies the Perſon wiſe and fortunate.

A Mole on the left ſide the Forehead near to the middle, betokens Riches, though obtain'd with difficulty.

A Mole on the middle of the Forehead betokens ſound Judgment and good Conduct in Affairs.

A Mole on the Eye-lid, betokens a quick sight and vivacity.

A Mole on the Nose, betokens the Party much given to Venery or the desire of enjoyment.

A Mole on the right Cheek, betokens happiness in Marriage.

A Mole on the left, the contrary.

A Mole on the upper lip, betokens the Party to be greatly beloved.

A Mole on the under lip, betokens Riches by Marriage or the Death of Friends.

A Mole on the Chin, betokens many Children and prosperous days.

A Mole on the Right breast, betokens sudden advancement.

A Mole on the Left breast, signifies the Party not desirous of Marriage.

A Mole near the Navel of a Woman, signifies Fruitfulness.

A Mole on the right Thigh, signifies Honour; on the left, pain and disgrace.

A Mole on the right Foot, signifies a Man shall gain much by Travel.

A Mole on the left Foot, signifies the contrary.

A Mole on the right Hip of a Woman, signifies easie Labour; and on the left, danger in Child-bearing.

Of DREAMS, *AND THEIR* INTERPRETATIONS;

As they signifie good or Evil to the Party.

TO Dream ones Friends are dead, signifies they are well.

To Dream of a Coffin and that one is put into it alive, signifies Marriage.

To Dream of a Rings being put on ones finger, signifies a loss of Suiters or the breaking of a match, especially if the Ring seem to vanish.

To dream one rides on Horseback signifies promotion.

To dream of flying in the air signifies hasty news.

To dream of Eggs signifies Riches.

To dream of telling small pieces of Silver or finding them, signifies want.

To dream you met great Persons, and they kindly salute you, signifies suddain advancement.

To dream one sees the Sun Rising, signifies, approaching prosperity.

To Dream of fire, ſignifies Anger.

To Dream of ſtrange Monſters, ſignifies travelling into diſtant Countries.

To Dream of furious Beaſts, and that they aſſault one, betokens violence to befal by the procurement of open Enemies.

To Dream of Serpents, ſignifies private Enemies or fraudulent Friends.

To Dream of Embracing, ſignifies marriage or the meeting of Friends.

To Dream one ſees a Party unawares, and wonderfully likes, ſignifies the Party ſhall marry a ſtranger.

To Dream of dreadful Fights in the Skies, ſignifies Sickneſs.

To Dream of a Reconcilement with one, with whom they have been at Variance, ſignifies the return of a Suiter or the renewing of Love with Succeſs.

John Dawson Esq.

Palmeſtry

PALMESTRY diſplayed;

OR, *Some choice Rules and Directions to know good or bad Fortune, by the Lines and Marks of the Hand.*

THE Party who in the Hand has the Line of Life large and full, has Health and long Life promiſed thereby.

To have the Girdle of *Venus* fair, ſignifies a deſire of Marriage, and that the Party ſhall be proſperous.

To have the Ball of the Thumb or Mount of *Venus* fair ſignifies Riches and Love.

To have a Star between the two middle joynts of the fore-finger or Figure of *Saturn*, ſignifies Riches and Wiſdom. The figure of a G on the little finger or finger of *Mercury*, denotes Inconſtancy.

A bloody Line in the hollow of the Hand or plain of *Mars*, denotes the Perſon to be Fortunate in war.

The figure of Moon as thus ☽ on the Mount of the Brawn of the Hand, denotes the Party fortunate in Navigation, and by Traffick. Three croſſes on the root of the Thumb, betokens divers Marriages.

A pleaſant New Song,
Sung before the King at *Newmarket*.

To Horſe brave Boys, to *Newmarket* to Horſe
You'l looſe the Match by longer delaying,
The Gelding juſt now was led over the courſe
I think the Devils in ye for ſtaying,
Run & endeavour to bubble the Sporters
Bets maybe recover'd loſt at the Groom-porters
Follow, follow, follow, lead down by the Ditch
I'le take the Odds, and then you'l' be rich
For I will have *brown bay* if the *blew bonnet* ride
I'le hold a Thouſand pound on his ſide, *SIR*,
Dragon could ſcour it, but *Dragon*'s grown old
He cannot endure it, he cannot, he will not,
Now Run it as lately he could,
Age, Age, has hindred his Speed *Sir*,
Now, now, now, ſee they come on!
See! ſee! the Horſe leads the way ſtill, (land
Full three lengths before at the turn of the
Five hundred pound upon the *Brown Bay* ſtill
But a Pox of the Devil, I fear we have loſt,
The Dog the *Blew Bonnet*, has Run it,
(A murrain light on it)
The wrong ſide of the Poſt,
Odds Bobs, was ever ſuch Fortune.

An Excellent New Song on King *Charles* the II. and King *James*.

To a pleaſant new Tune.

Let *Cæſar* live long & his Temper abide,
Who twenty years plentiful ſeaſons has try'd
Let twenty and twenty be counted too few,
Still every ſeaſon conſiſting of new:
T'ill tyr'd with joys which this world can afford
He retires to be made a more Glorious Lord.

Let Royal *Almanſor* great *Cæſar* ſucceed
And *England* from Factions for ever be freed
Thro' endleſs *ſucceſſions* may his life ever run
By *Sea* & by *Land*, who ſuch wonders has done
May his *Iſſue* increaſe, & theſe *Nations* rule o're
Until Ages laſt period and time be no more.

A SONG.

To the Tune of, *Hail to the Myrtle Shade.*

HAil to my Love that is fair,
Hail to the Nymph I adore:
Then baniſhed be ſorrow and care
They never ſhall trouble me more:
Since ſhe I admire does prove kind,
and tells me in ſmiles ſhe does love,
I'le ſcatter my care in the wind,
and as jov ial as any i'le prove.

A

A SONG

To the Tune of, *Joy in the Morning.*

LOvely Maid why are you ſad
Swains enough are to be had,
If he's gone, pray let him go,
Come dear Nymph why ſits thou ſo
Alas! moſt Men when we purſue,
Do ſlight our Charms, and bid adieu;
Haſty yielding, ruins Love,
You longer ſhould Mens paſſions prove,
Ah what glory can he gain,
Although he Victor does remain
O're a poor and helpleſs Maid,
Whom her kindneſs has betray'd.

FINIS.